

AT THE TABERNACLE.

DR. TALMAGE RESUMES HIS SERIES
ON GOD EVERYWHERE.His Idea of the Twelve Stones Mentioned
by St. John as in the Foundation of the
Wall of the New Jerusalem.

BROOKLYN, Jan. 22.—Dr. Talmage returned from his southern tour of preaching and lecturing for ten days in Kentucky, Tennessee, Alabama, Georgia and South Carolina, and resumed his course of sermons on God everywhere. Having preached on "The Astronomy of the Bible; or, God among the Stars," "The Chronology of the Bible; or, God among the Centuries," "The Ornithology of the Bible; or, God among the Birds," he today speaks of "The Precious Stones of the Bible; or, God among the Amethysts." Subject, "The Wall of Heaven." Text, Revelation xxi, 19, "The foundations of the wall of the city were garnished with all manner of precious stones." Shall I be frank and tell you what are my designs on you today? They are to make you homesick for heaven; to console you concerning your departed Christian friends by giving you some idea of the brilliancy of the scenes in which they now mingle; to give all who love the Lord a more elevated idea as to where they are going to pass the most of the years of their existence, and to set all the indifferent and neglectful to quickening preparation, that they may have it likewise.

Yes, it is to induce many of our young people to study a volume of God that few ever open, but without some acquaintance with which it is impossible to understand the Bible—I mean the precious stones, their crystallization, their powers of refraction, their cleavage, their fracture, their luster, their phosphorescence, their transparency, their purity of color and shape, and what they had to do with the welfare and doom of families and the destiny of nations—aye, the positive revelation they make of God himself.

MARVELS OF THE UNIVERSE.

My text stands in the presence of the most stupendous splendor of the universe, and that is the wall of heaven, and says of its foundations that they are garnished with all manner of precious stones. All the ancient cities had walls for safety, and heaven has a wall for everlasting safety. You may say that a wall made up of all manner of precious stones is figurative, but you cannot understand the force and significance of the figure unless you know something about the real structure and color and value of the precious stones mentioned.

Now I propose this morning, so far as the Lord may help me, to attempt to climb to the wall of heaven, and the foundations of the wall, and I ask you to join me in the attempt to scale some of the heights. We shall only get part of the way up, but better that than to start down on the stupid level where most of us are all our lives being standing. We begin clear down at the bottom and where the wall begins.

The first layer of the foundation, reaching all around the city and for 1,500 miles, is a layer of jasper. Indeed there is more of jasper in the wall of heaven than of any other brilliant, because it not only composes a part of the foundation, but makes up the chief part of the superstructure. The jasper is a conglomeration of many colors. It is brown, it is yellow, it is green, it is vermilion, it is red, it is purple, it is black, and it is striped with colors that much of it is called ribbon jasper.

It is found in Siberia and Egypt, but it is rare in most lands, and of great value, for it is so hard the ordinary processes cannot break it off from the places where it has been deposited. The workmen bore holes into the rock of jasper, then drive into these holes sticks of dry birchwood, and then saturate the sticks and keep them saturated until they swell enough to split the rock, and the fragments are brought out and polished and transported and cut into carvings and put behind the glass doors of museums.

The portraits of Roman emperors were cut into it. The finest intaglio ever seen is in the Vatican museum, the head of Minerva in jasper. By divine arrangement jasper adorned the breastplate of the high priest in the ancient temple. But its most significant position is where it glows and burns and darkens and brightens and preaches from the lowest stratum of the wall of heaven. Glad am I that the very first row of stones in the wall of heaven is jasper in many colors, and if you like purple it is purple, and if you like brown it is brown, and if you like green it is green, and if you like other yellow it is other yellow, and if you like black it is black, and if you like like black it is vermilion, and if you like like black it is vermilion, suggests to me that heaven is a place of all colors—colors of opinion, colors of creed, colors of skin, colors of taste.

PRECIOUS STONES INDIVIDUAL. But we must pass up in this inspection of the foundations of the great wall of heaven, and after leaving the jasper the next precious stone reached is sapphire, and it sweeps around the city 1,500 miles. All lapidaries agree in saying that the sapphire of the Bible is what we now call lapis lazuli. It speaks with emotion of "the place of sapphires," and God thought so much of this precious stone that he put it in the breastplate of the high priest, commanding, "The second row shall be an emerald, a sapphire and a diamond."

The sapphire is a blue, but varies from faintest blue to deepest ultramarine. It is found in pebbles in the rivers of Ceylon. It is elsewhere in compact masses. Persia and Thibet and Burma and New South Wales and North Carolina yield exquisite specimens. Its blue is seen in the valley of the Rhine. After a burial of thousands of years it has been brought to light in Egyptian monuments, in Assyrian cylinders. At Moscow and St. Petersburg and Constantinople I have seen great masses of this sapphire, commonly called lapis lazuli. The closer you study its veins the more enchanting, and I do not wonder that the sapphire is called the foundation of the wall of heaven. It makes a strong stone for the foundation, for it is the hardest of all minerals except the diamond.

Sapphire based on jasper, a blue sky over a fiery sun. St. John points to it in Revelation and says, "The second, sapphire," and this suggests to me that though our earth and all its furniture of mountains and seas and atmospheres are to collapse and vanish, we will pass through all eternity have in some way kept the most beautiful of earthly appearances, whether you take this sapphire of the second layer as literal or figurative. The deep blue of our skies and the deep blue of our seas must not, will not be forgotten. Oh, how beautiful after the world has gone to ashes, or if I want to recall how the earthly skies looked in a summer zodiac or in the midocean in a calm, we will have only to look at the second row of the foundation of the wall of heaven.

Oh, I am so glad that St. John told us about it! "The second, sapphire!" While we are living is sight of that wall spirits who have come from other worlds and who never saw our earth will be glad to see us will visit them, and sometime we will be in converse about this earth when it was yet afloat and afloat, and we shall want to tell them about how it looked at certain times, and then it will be a great subject lesson for all eternity, and we will say to our visitor from some other world, as we point toward the wall of heaven, "It looked like that stratum of foundation next to the lowest." John, twenty-first chapter and nineteenth verse, "The second, sapphire."

THE DIVINE ARCHITECTURE.

A step higher and you come to chalcedony, another layer in the foundation of the wall and running 1,500 miles around the heavenly city. Chalcedony! Translucent. A divine mixture of agates and opals and cornelians. Striped with white and

gray. Dashed of pallor blushing into red and darkening into purple. Iceland and the Hebrides hold forth beautiful specimens of chalcedony.

But now we must make a swift ascent to the top of the foundation wall, for we cannot minutely examine all the layers, and so, putting one foot on the chalcedony of which we have been speaking, we spring to the top of the foundation, for the fourth row is emerald. That I would judge is God's favorite among gems, because it holds what seems evident is his favorite color on earth, the green, since that is the color most widely diffused across all the earth's continents—the grass, the foliage, the everyday dress of nature. The emerald! Kings used it as a seal to stamp pronouncements. The rainbow around the throne of God is by St. John compared to it.

Conspicuously considered is the greatest prize to capture. What ruthlessness when the soldiers of Pizarro pounded it with their hammers! Emeralds have had much to do with the destiny of Mexico. Five of them were presented to Cortez to induce him to enter into the shape of a rose, another into the shape of a trumpet, another into the shape of a bell, with tongue of pearl, and this presentation aroused the jealousy of the throne and caused the emperor's downfall of Cortez. But the depths of the sea were decorated with them, emeralds, for in a shipwreck they went down off the coast of Barbary. Napoleon wore an emerald at Austerlitz.

In the Kremlin museum at Moscow there are crowns and scepters and outspread robes of emerald. Ireland is called the Emerald Isle not because of its verdure, but because it was presented to Henry II of England with an emerald ring. Ireland had a magnifying glass of emerald through which he looked at the gladiatorial contests at Rome. But here are 1,500 miles of emerald sweeping around the heavenly city in one layer.

But upward still and you put your foot on a stratum of sardonyx, white and red, a seeming commingling of snow and fire, the snow cooling the fire, the fire melting the snow.

ANCIENT SPLENDORS IN STONE.

Another climb and you reach the sardonyx, named after the city of Sardis. Another climb and you reach the chrysolite. A specimen of this, belonging to Epiphanius in the Fourth century, was said to be so brilliant that whatever was put over to conceal it was shone through, and the emperor of China has a specimen that is described as having such penetrating radiance that it makes the night as bright as the day.

A higher climb and you reach the beryl. Two thousand years ago the Greeks used this precious stone for engraving purposes. It was accounted among the royal treasures of Tyre. The hilt of Murat's sword was adorned with it. It glows in the imperial crown of Great Britain. Luther thought the beryl of the heavenly wall was turquoise. Kalisch thought it was chrysolite. Josephus thought it a golden colored jewel. The wheels of Ezekiel's vision flamed with beryl and were a revolving fire.

The beryl appears in six sided prisms, and is set in seals and talismans, in necklaces and coronets. It is the joy of ancient jewelry. It ornamented the affluent with carvings. Chalmers presented it to his favorite, beautiful beryl. Beautifully shaped beryl! Divinely colored beryl! It seems like congealed color. It looks like frozen fire.

But stop not here. Climb higher and you come to topaz, a bewitchment of beauty and named after a island of the Red sea.

Climb higher and you come to chrysoprasus, of greenish golden hue and hard as flint.

THE FAIRIED PRESENTIVE.

Climb higher and you reach the jacinth, named after the flower hyacinth and of reddish blue.

Take one more step and you reach the top, not of the wall, but the top of the foundations of the wall, and St. John cries out, "The twelfth, an amethyst!" This precious stone, when found in Australia or India or Europe, stands in columns and pyramids. For color it is a violet blooming stone. For its play of light, for its deep mysteries of color for its uses in Egyptian, in Etruscan, in Roman art it has been honored. The Greeks thought this stone a preventive of drunkenness. The Hebrews thought it a source of pleasant dreams. For all lovers of gems it is a subject of admiration and suggestiveness. Yes, the word amethyst means a prevention of drunkenness.

Long before the New Testament made reference to the amethyst in the wall of heaven the Persians thought that cups made out of amethyst would hinder any kind of liquor contained therein from becoming intoxicating. But of all the amethysts that come from the earth, none is so good as the one that is found in the wall of heaven. For thousands of years the world has been looking in vain for such a preventive amethystine cup. Staggering Noah could not find it. Convidal Abasiens driving Yashit from the gates could not find it. Nebel breaking the heart of beautiful Abigail could not find it. Belshazzar, the king of reveler, on the night that the Chaldeans took Babylon could not find it.

Not a drop of wine could be imbibed whose skulls pave the continents and pave the depths of the sea could find it. There is no such cup. Strong drink from hallowed amethyst imbrutes the same as strong drink from pewter mug. It is not the style of cup, but the drink that is the helpful or damning result of the beverage. All around the world last night and today, out of cups costlier than amethyst, men and women have been drinking their own doom and the doom of their children for this life and the next.

Ah, it is the amethystine cups that do the wildest and worst slaughter. The smash of the filthy goblets of the rummeries would take any man's place by law, but the amethystine chalices prevent the chalices out of which legislatures and congresses drink before and after they make the laws. Amethystine chalices hold the fate of the nation, for the action of the amethystine chalices is thrust the tongue of that which bitteth like a serpent and stings like an adder. Drunkenness is a combination of apoplexy and dementia. The 400,000 victims of opium come out to meet the 120,000 victims of alcohol, and the two agents take the contract for tumbling the human race into perdition, but whether they will succeed in fulfilling the contract depends on the action of the amethystine cups, the amethystine demijohns, the amethystine ale pitchers, the amethystine flagons, the amethystine wine cellars. Oh, Persians! Oh, Assyrians! Oh, Greeks! Oh, Egyptians! You were wrong in thinking that a cup of amethyst would prevent inebriation.

But standing on the top of this amethystine layer of the foundation of the wall of heaven I bethink myself of the mistake that many of the ancient Hebrews made when they thought that the amethyst was a producer of pleasant dreams. Just wear a piece of amethyst over your heart or put it under your pillow, and you would have your dreams filled with everything beautiful and entrancing. No, no. The style of pillow will not decide the character of the dream. The only recipe for pleasant dreams is to do right and think right when you are wide awake. Conditions of physical disease may give a good man a nightmare, but a man physically well, if he behave himself aright, will not be troubled with bad dreams.

Nebuchadnezzar, with eagle's down under his head and Tyrian purple over his shoulders with a bad dream that made him shrink out for the soothsayers and astrologers to come and interpret it. Pharaoh, amid the marble palaces of Memphis, was confounded by a dream in which he saw a corn devouring the seven large ears, and

awful famine was prefigured. Plute's wife, amid clouds of richest upholstery, had a startling dream, because of which she sent a message in hot haste to a courtier to keep her husband from enacting a judicial outrage. But Jacob, at Bethel, with a pillow of mountain rock, had a blissful dream of the ladder angel blossoming.

Bunyan, with his head on a hard plank of Bedford jail, saw the gates of the celestial city. St. John, on the barren island of the Azores, in his dream heard trumpets and saw cavaliers on white horses and a new heaven and a new earth. No amount of rough pillow can disturb the night vision of a saint, and no amount of amethystine charm can delude the dream of a miscreant.

ONLY THE BEGINNING.

But, some one will say, why have you not mentioned the diamond, the top row of the foundation of the heavenly wall, if you are not to accept the theory of the ancient Greeks, who said that the amethyst was a charm against intoxication, or if you are not willing to accept the theory of the ancient Hebrews that the amethyst was a producer of pleasant dreams? My answer is, I have brought you to the top row, the twelfth layer of the foundation of the heavenly wall, 1,500 miles of circling amethyst, to put you in a position where you can get a new idea of heaven; to let you see that after you have climbed up twelve strata of glory you are only at the base of the eternal grandeur; to let you, with enchantment, look for the tower and look far up; and to force upon you the conclusion that if all our climbing has only shown us the foundation of the wall, what must the wall itself be; and if this is the outside of heaven, what must the inside be; and if all this is figurative, what must the reality be? Oh, this piled up magnificence of the heavenly wall! Oh, this eternity of decoration! Oh, this opalescent, prismatic miracle of an architecture! What enrapturement of all colors! A mingling of the blue of skies, and the surf of seas, and the green of meadows, and the upholstery of autumnal forests, and the fire of August sunsets. All the splendors of earth and heaven dashed into those twelve rows of foundation wall! All that, mark you, only typical of the spiritual glories that roll over heaven like the Atlantic and Pacific oceans swung in one billow.

Do you not see that it was impossible that you understand a hundredth part of the suggestiveness of that twenty-first chapter of Revelation without going into some of the particulars of the wall of heaven, and running your eye along some of its wondrous crystallizations, and examining some of the frozen light in its turquoise, and feeling with your own finger the hardness of its sapphire, and shielding your eyes against the shimmering brilliance in its beryl, and studying the 1,500 miles of emerald without a flaw? Yet all this only the outside of heaven and the poorest part of the outside—not the wall itself, but only the foot of the wall, for my text says, "The foundations of the wall of the city were garnished with all manner of precious stones." Oh, get down your harp, if you can play one! Get down a palm branch, if you can reach one! Let me make up to you like crying out with James Montgomery: When shall these eyes thy heaven built walls And partly gaze behold?

THE HEAVENLY PALACE.

Oh, my soul! If my text shows us only the outside, what must the inside be? While riding last summer through the emperor's park, near St. Petersburg, I was captivated with the groves, transplanted from all zones, and the flower beds, miles and miles of them, and I saw the emperor and empress and princes and princesses, and they greeted me with a cordiality of old acquaintanceship. I forgot all the groves and floral bewitchment I had seen outside before entrance.

Oh, now I ask, if the outside of heaven attracts our souls today, how much more will be the uplifting when we get inside and see the King in his beauty and all the princes and princesses of the palaces of amethyst? Are you glad the world did not stop in our ascent this morning until we got to the top round of the foundation wall of heaven, the twelfth row, the amethyst? Perhaps the ancient Hebrews were not after all so far out of the way when they thought that the amethystine chalices gave pleasant dreams, for the touch of it this hour gives me a very pleasant dream.

Standing on this amethyst I dream a dream. I close my eyes and I see it all. There are there things I have never seen outside, but the gates could not find it. What warmth of welcome our long ago departed loved ones have kissed us. My! How they have changed in looks. They were so sick when they went away, and now they are so well. You see, the palace of our Lord, the King, Not kept a moment outside, we are ushered into the throne room.

Stretching out his scarred hand he says, "I have loved thee with an everlasting love," and we respond, "Whom have I loved, heaven but thee?" But look! Yonder is the playground of the children. Children do not want a throne. A throne would not fit a child. There they are on the playgrounds of heaven—the children. Out of the sick cradle of earth they came into this romping mirth of the eternal playgrounds. I clap my hands to cheer them in the glow.

Yonder are the palaces of the martyrs, and before their doorways the flowers, crimson as the bloody martyrdoms through which they walked, and the clouds of the Apostolic row, and the highest turret is over the home of Paul. Here is Evangelist place. Yonder are the concert halls in which the musicians of earth and heaven are taking part—Hallelujah with organ, and David with harp, and Gabriel with trumpet, and four and twenty elders with voices.

And an angel of God says to me: "Where shall I take you? On what street of heaven would you like to live? What celestial habitation would you like to occupy?" And I answer, "Now that I have got inside the wall made up of all manner of precious stones I do not care where you put me. Just show me where my departed loved ones are. I have seen with Thee next I want to see them. But here are those with whom I toiled in the kingdom of God on earth. They are from my old parishes at Belleville and Syracuse and Philadelphia and Brooklyn and from many other parts of the sea, where I have been permitted to work with them and for them. Give them the best places you can find. I will help them as they count the thrones. I will help you bask in their coronets."

"Take these—my old friends—to as good rooms as you can get for them in the house of many mansions and with windows looking out upon the palace of the great King. Your dreams filled with everything beautiful and entrancing. No, no. The style of pillow will not decide the character of the dream. The only recipe for pleasant dreams is to do right and think right when you are wide awake. Conditions of physical disease may give a good man a nightmare, but a man physically well, if he behave himself aright, will not be troubled with bad dreams."

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TWO PASSING SOULS.

Black the night quick anthering round me, Lead the cruel, cold waves round me. Swift the tide that bears me onward. Whither? To no friendly shore. Ah, my heart is fearful, shrinking. No support have I, nor stay. There's no light can pierce this darkness, Laid down—lost, lost for aye!

Father, I have heard the calling, And my heart leapt up with joy; Leave I all earth's pains to fathom Happiness without alloy. Cold the water, but I'll swim there. Firm thy hand and strong thy cheer; Strange, sweet music strains float near me, As for myself, anywhere in heaven is good enough for me. Hallelujah to the lamb that was slain." But I awake. In the ecstasy of the moment my foot slipped from the layer of amethyst, that so called producer of dreams, and in the effort to catch myself the vision vanished. And, lo, it was but a dream!

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TWO ANCHORED ONES.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 29.

Text of the Lesson, Zech. iv, 1-10—Memory Verses, 5-7—Golden Text, Zech. iv, 6—Commentary by the Rev. D. M. Stearns.

1. "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep. The mortal body can sleep, but the soul, by or through without refreshing sleep. Even on the mount of transfiguration and in the garden of Gethsemane, the most joyful and the most sorrowful events of Scripture, we see Christ asleep, as a man, not as an angel. Then see I Kings xix, 5, 7; Acts xii, 7, Dan. x, 10, and remember that they minister unto you if you are an heir of salvation (Heb. i, 14). A spiritual sleep or inability to grasp or even become interested by the things of God is greatly to be deplored, but is very common even among Christians. Cares and riches and pleasures of this life choke the word (Luke viii, 14). Following men instead of the MAN, or depending upon resources instead of upon Him, tend to spiritual sleep (I Cor. xiii, 1, 3). But see Rom. xii, 11; Eph. v, 14, and let us ask God by His Spirit to awaken us at any cost.

"And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold." The prophet would think of the golden candlestick of the tabernacle and those of the temple. Every ray of light in the holy place and every trial of the faithful people of God, Israel had been chosen and brought out of Egypt to be a light for God among the nations. Their sin and captivity had obscured the light, which was God, in their midst. The prophet is now being taught that God will yet make Israel a light notwithstanding her present desolate condition. Not only shall she be cleansed and clothed as in the previous vision, but it shall be said to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "The Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx, 1, 20, 30).

"And two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof." By reading verse 12 with verses 2 and 8 it would seem that the prophet saw a lampstand bearing seven lamps; a great central bowl having either one or seven pipes leading to each lamp; then on either side an olive tree, with a golden pipe from each tree to the central bowl—in other words, a self-supplying lampstand apart from any help of man.

"So I answered and spake to the angel that talked with me, saying, What are these, my Lord?" This question is repeated in verses 11 and 12 and answered in verse 14, and as those verses are not included in the lesson this is the place to consider them. "Without the oil the trees could be no light and without the trees no oil, we see the importance of this question and answer. What then is meant by the two anointed ones? The only classes of people named in the Scripture are priests and kings; a prophet once, Jesus is the great Priest-King. He was typified in these offices by Aaron and Moses, but at the time of the lesson by Joshua of the previous chapter and Zerubbabel of this chapter. If you would be a light in this world for Him, you must know Him not only as your priest, having put away your sins and living to make intercession for you, but also as your personal king or lord or proprietor, you being ready to do whatever He may appoint.

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord." See also verse 13. Confession of ignorance, coupled with willingness to be taught, is a good attitude of soul, and where this is found God will send a teacher—an angel if need be—to show us what is noted in the Scripture of Truth (Dan. x, 21). See also the story of Cornelius and Peter and the angel in Acts x.

"This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Not the wisdom nor the might of man but only the Spirit of God can accomplish any work for God. We are not to glory in wisdom or riches or might, but only in the Lord (Jer. ix, 23, 34). Jesus said, "Without Me ye can do nothing" (John x, 4). And even the men who had been nearest to Him had to wait for the descent of the Spirit, that they might be endued with power for service (Luke xxiv, 49; Acts i, 8).

"Who art thou, O great mountain? Before Zerubbabel thou shalt be a plain." A mountain may represent any great difficulty and is sometimes used to represent a kingdom (Jer. li, 24, 26). The kingdom of Satan shall yet be thrown down. All the kingdoms of this world shall yet be the kingdoms of our Lord and of His Christ (Rev. xi, 15). The true Zerubbabel (dispenser of confusion) shall yet be manifest in Jesus of Nazareth as head of the Church, Messiah of Israel, King of Kings and Lord of Lords, and from beginning to end the work shall be seen to be all of grace.

"Moreover, the Word of the Lord came unto me, saying, 'While all else may pass away the Word of our God shall stand forever, and he that doeth the will of God abideth forever' (Isa. xl, 8; I John ii, 17). 'Forever, O Lord, thy word is settled in heaven' (Ps. cxix, 89).

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." This was literally true of that building. See Ez. vi, 14. It shall be true of Jesus and all that the Father has given Him to do. He finished the work of atonement (John xvi, 4). He will finish the work of the church, the church which they wakened up, the church which He will put away the iniquity of Israel and bring in everlasting righteousness for her, and He will fill the whole earth with His glory. He will subdue all things unto Himself and give back to the Father a perfect earth, without sin or stain (Eph. i, 2, 23; Dan. ix, 24; Isa. xli, 9; I Cor. xv, 28). For your own personal comfort eat II Tim. i, 12; Phil. i, 6.

"For who hath despised the day of small things?" It is not the seen but the unseen that moves the believer, who, like Moses, endures as seeing Him who is invisible (Heb. xi, 27; II Cor. iv, 17, 18). He, by the grace of God, is able to say with Asa, "Lord, it is nothing with Thee to help, whether with many or with them that have no power" (II Chron. xiv, 11), and with Jonathan, "There is no restraint to the Lord to save by many or by few" (I Sam. xiv, 6). The Lord chooses the weak things of the world and things which are not, to bring to naught things which are, for He will have no flesh to glory in His presence (I Cor. i, 27, 28).

"Then see the comfort in the last clause of this verse of our lesson and put with it II Chron. xvi, 9, and take it home to yourself, and be strong in the Lord and in the power of His might (Eph. vi, 10). Be strong and work, for the Lord is with you (IIag. ii, 4).

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Reader, You Want a Watch!

You Want a First-Class Timekeeper!
You Want a Watch that is Warranted!
You Want Good Works and a Handsome Case!
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How You Can Save \$10 to \$20 on a Watch!

THE STATE SENTINEL, which ever aims to keep abreast of the times and to promote the interests of its subscribers, has just completed an arrangement with the leading watch manufacturers of the country by which it is enabled to offer the best watches made, to its subscribers only, at the same price which jewelers and watch dealers in the cities and towns have to pay for their goods. In some cases we can sell watches to our subscribers for even less than dealers have to pay for them.

Every one who wears a watch, young or old, who reads THE STATE SENTINEL, ought to own a watch. If you own one, you ought to have a good watch—a watch that will not only keep time, but is handsome and showy. If you take THE STATE SENTINEL you can, for a limited time only, get a first-class, handsome gold watch, with the very best works manufactured, for much less than poor watches with silver or brass cases are commonly sold for. Our stock of watches will not last always, and after the present stock is exhausted we cannot promise to fill orders. Those who order first, therefore, will be first served.

The American Standard Watches—the best timekeepers in the world—are graded as seven, eleven and thirteen jeweled, full jeweled and adjusted. Very few men—not one in a thousand—carry either an adjusted or even a full-jeweled watch. THE STATE SENTINEL uses only the celebrated gold-filled cases made by Joseph Falley, unless distinctly specified in special offers. They are the best made, and selected for that reason. His top-carat cases, called Montauks, are guaranteed for fifteen years. His fourteen-carat filled cases, called Monarchs, are guaranteed for twenty years. When ten and fourteen-carat cases are spoken of they refer to only Montauks and Monarchs.

OUR SPECIAL OFFERS!

The cuts represent Joseph Falley's celebrated Montauk and Monarch cases as above. Cases will be furnished either plain (engraved) or beautifully engraved as the subscriber prefers. Note carefully the descriptions and prices below.

GENTLEMEN'S WATCHES.



No. 17. Size No. 18. No. 18. Size No. 18. No. 19. Size No. 18. No. 20. Size No. 18. No. 21. Size No. 18. No. 22. Size No. 18. No. 23. Size No. 18. No. 24. Size No. 18. No. 25. Size No. 18. No. 26. Size No. 18. No. 27. Size No. 18. No. 28. Size No. 18. No. 29. Size No. 18. No. 30. Size No. 18. No. 31. Size No. 18. No. 32. Size No. 18. No. 33. Size No. 18. No. 34. Size No. 18. No. 35. Size No. 18. No. 36. Size No. 18. No. 37. Size No. 18. No. 38. Size No. 18. No. 39. Size No. 18. No. 40. Size No. 18. No. 41. Size No. 18. No. 42. Size No. 18. No. 43. Size No. 18. No. 44. Size No. 18. No. 45. Size No. 18. No. 46. Size No. 18. No. 47. Size No. 18. No. 48. Size No. 18. No. 49. Size No. 18. No. 50. Size No. 18. No. 51. Size No. 18. No. 52. Size No. 18. No. 53. Size No. 18. No. 54. Size No. 18. No. 55. Size No. 18. No. 56. Size No. 18. No. 57. Size No. 18. No. 58. Size No. 18. No. 59. Size No. 18. No. 60. Size No. 18. No. 61. Size No. 18. No. 62. Size No. 18. No. 63. Size No. 18. No. 64. Size No. 18. No. 65. Size No. 18. No. 66. Size No. 18. No. 67. Size No. 18. No. 68. Size No. 18. No. 69. Size No. 18. No. 70. Size No. 18. No. 71. Size No. 18. No. 72. Size No. 18. No. 73. Size No. 18. No. 74. Size No. 18. No. 75. Size No. 18. No. 76. Size No. 18. No. 77. Size No. 18. No. 78. Size No. 18. No. 79. Size No. 18. No. 80. Size No. 18. No. 81. Size No. 18. No. 82. Size No. 18. No. 83. Size No. 18. No. 84. Size No. 18. No. 85. Size No. 18. No. 86. Size No. 18. No. 87. Size No. 18. No. 88. Size No. 18. No. 89. Size No. 18. No. 90. Size No. 18. No. 91. Size No. 18. No. 92. Size No. 18. No. 93. Size No. 18. No. 94. Size No. 18. No. 95. Size No. 18. No. 96. Size No. 18. No. 97. Size No. 18. No. 98. Size No. 18. No. 99. Size No. 18. No. 100. Size No. 18.

The above are all Montauk cases and are guaranteed for fifteen years.



No. 17. Size No. 18. No. 18. Size No.